

reported it can only have been a jest, for the new treatise merely developed the teaching of the previous books. In like manner the charge brought against him after the Restoration that it was "writ in defence of Oliver's title" is refuted by dates. While the finishing touches were being put to the volume, England was governed by the Long Parliament.

The real cause of his departure was not so much his politics as his anti-clericalism. "All honest men here," wrote the King's secretary, Sir Edward Nicholas, "are very grieved that the King hath at length banished from his Court thy father of atheists, Mr. Hobbes." He was no more an atheist than his critic, but he bowed to the storm. After presenting the King with an advance copy of *'Leviathan*, now in the British Museum, he left France in 1651, made his submission to the Council of State, and never left England again.

Leviathan or The Matter, Form and Power of a Commonwealth Ecclesiastical and Civil is not only the most powerful defence of absolutism ever written but one of the great books of the world. The frontispiece strikes the keynote of the work. A gigantic crowned figure, with a sword in the right hand and a crozier in the left, rises behind a hill at the bottom of which lies a stately city. Above the head of the sovereign are the resounding words, *Non est potestas 'super terram quae comparetur ei*. The Dedication explains that the Great Leviathan is the state, "which is but an artificial man, though of greater stature and strength than the natural, for whose protection and defence it was intended."

The first of the four parts, entitled "Of Man," passes in review his facilities and capacities, his beliefs and superstitions, his virtues and defects. Men are by nature so nearly equal in mind and body that, while they all long for power, none can claim any benefit to which another may not

pretend. From *

this equality proceeds rivalry, and rivalry
generates war—not
war in the military sense but an unceasing
struggle of all
against all. The state of nature was intolerable.
No place
for industry because the fruit thereof is
uncertain, no arts, no
letters, no society, and, which is worst of all,
continual fear
and danger of violent death; and the life of man
solitary,
poor, nasty, brutish, short." Hobbes admits that
such a
condition of chronic war was never universal,
but it still pre-
vailed in many places, America for instance.
Nature placed man in evil conditions, but it
also provided a
means of escape. The desires and passions
from which